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other side of the Araguaya. There it is that the sun comes up. I saw Thunder; he is big and his body is covered with white hair. He had many feathers of the red parrot. I saw many topi and many souls of shamans near him. I did not talk but returned fast". He added later that if he had touched Thunder's rattle he would have had to stay in the other-world; he would have died.

A few novices, and now and again a rare layman, wore the headdress and people marveled at their courage. Most Tapirapé men, however, did not have the courage to wear it.

The headdress added danger and violence also to the sundown phases of the ceremony on the third and fourth days of the ceremony. At the height of the excitement, when it was apparent that both the powerful shamans had sighted creatures of Thunder, Panteri grabbed the headdress, which was hanging from a rafter, and waved it in the air, threatening and challenging these enemies. He fell immediately, stricken by a *pančé-iúnwèra*. Urukumu picked up the headdress. He too then fell unconscious and all the participants with him. The two young boys, as before, ran through the circle of houses at the end of the day's ceremony, but this time they carried both the rattles and the headdress. The participants, on regaining consciousness, returned singing to their houses.

On the fourth and last day of the ceremony, an additional ceremony followed the usual evening performance. As the ceremony ended, the two strong shamans walked out of the house to the dance ground, taking the rattles and the headdress. There they and several others reenacted, but with less violence, the ceremony just completed in the dwelling house. Following this perfomance, all the men of the village gathered, facing north "toward the house of Thunder", and Panteri walked across the plaza away from the group, toward the north, shaking the rattles over his head. Returning to the group, he touched several men on the head with the rattles, much as a priest performs a blessing with a crucifix. He repeated this performance until finally all the men who had taken any part in the ceremony had received this "blessing". Women, then children, came forward to be touched with the rattles. Thus they were freed of danger from Thunder. After this, I was told, Thunder goes far away to his house until next year.

That evening men sang the songs of the *ančúnga aiwiró*, the spirits that come to live in the dance house after Thunder has gone. Late